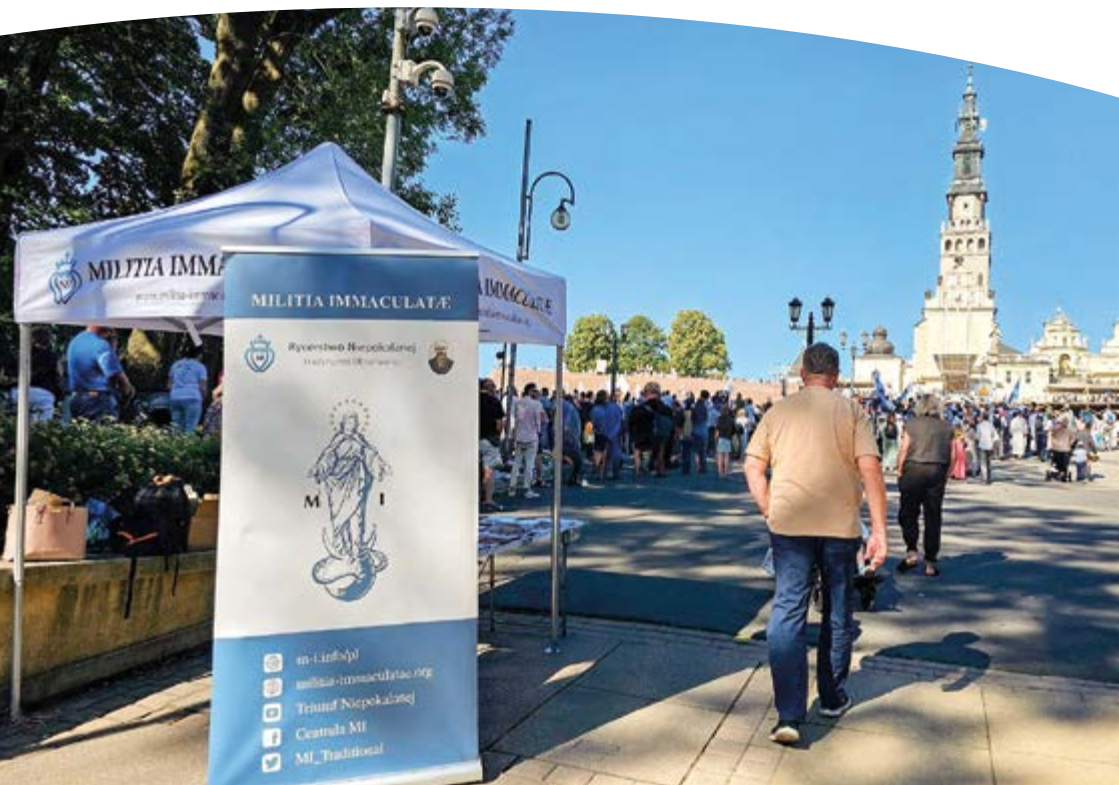


Knight of the Immaculata

ISSN 2719-454X

No. 46 October — December 2026



Let us come to know Mary



Militia Immaculatae Traditional Observance

- 6** Let us be hers alone!
- 9** Let us come to know Mary
- 18** An Ideal to be lived out...
- 22** Testimony of a Knight —
The "memory" rosary of a cyclist
- 26** On the way to the Queen
- 29** The Militia Immaculatæ at the foot of Jasna Góra
- 31** Good News from Katowice (Poland)
- 32** Beautiful and faithful Podlasie in the nineteenth century
- 34** Cabrini Pilgrimage in Colorado (USA)
- 35** About the Militia Immaculatæ

Publisher: Fundacja Militia Immaculatæ, ul. Garncarska 34, 04-886 Warsaw, Poland

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Who are You, O Immaculata?

The book fully mirrors the mystical veneration of the Blessed Virgin Mary that is present in the works of St. Louis-Marie Grignion de Montfort and St. Maximilian Kolbe, which are extensively quoted here. The author also draws on the apparitions of the Immaculata at Fatima and thereby addresses the crisis of our day, which shakes the Church and societies to their very depths.

- The first chapter of the book presents the principle and foundation — the law of action and reaction.
- The second chapter is devoted to the action of God in the world through the Immaculata.
- The third chapter describes how, through the Immaculata, creation returns to God.
- The fourth chapter discusses the question of the Immaculata in the mystery of the Most Holy Trinity.

This is an excellent reading, above all for those who live as children of Mary and, as her servants and slaves, wish to labour and take upon themselves the cares of life.



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Dear Knights of the Immaculata!

"Human words are not sufficient to speak of her, for she is Immaculate, all beautiful, and our words are not free from imperfection; nor are the created things from which their meaning is drawn without blemish." — wrote St. Maximilian in his unfinished and never-published book on the Immaculata. This was written by a religious who not only nourished great devotion to Mary but also enjoyed the grace of a deep and supernatural bond with her.

Mary is the greatest and most wondrous of God's works. God created no one and nothing greater than her. As His masterpiece, she has no equal among all creatures in perfection and power. The Church extols her perfections and encourages us to exalt her above all the angels and saints. Her role in Christ's work of salvation is without equal.

We may be astounded when we realise how great and boundless power God has given to a creature — to the Immaculata. And ever more clearly the question presents itself: Who are You, who at the end of time will win the victory? Who are You, who as the Mother gives us birth, nourishes us, raises us, leads us, and finally promises us victory?

The beauty of the Immaculata is immeasurable and captivating. To experience this, it is enough to have wide-open eyes and a loving heart.

If anyone claims that everything has already been written about Mary, either his eyes are closed or his heart is cold. Human speech is only to help the soul draw near to her. Then she herself will reveal herself to the soul ever more clearly. Through prayer and frequent, heartfelt companionship with her, the soul will come to know her ever more perfectly, to marvel at her Divine Immaculacy, and to be kindled with love for her, until at last it surrenders itself completely to her.

The Immaculata continually surprises us with her beauty, showing herself to her children more beautiful than they had imagined. There is only one condition: one must not fall into the illusion of knowing everything about her.

Does the Immaculata desire that we come to know her ever more deeply? The answer is simple: yes, Mary wants to be known by us, loved, and imitated. She desires this because she knows that the more we know her, love her, and conform ourselves to her, the more we shall be children of God, happy on earth and in eternity. She desires far more to give herself to us, her children, than we desire to give ourselves to her, our Mother.

The fullness of truth about Mary is known only to Him who created her — God. Although He has, in a sense, reserved for Himself alone the fullness of the knowledge of Mary, He has not forbidden us to delve into this mystery to the extent that we are able. He has not set any barrier of His jealousy between us and the Mother, or between her and us. He rejoices when we seek the Mother of God, and when the Immaculata comes to meet us, facilitating our knowledge of her.

Let us once again quote the words of the Founder of the Militia Immaculatæ, which may become the motto of our future and of our unceasing, daily surrender to the Immaculata: "Directly from her heart you will draw more knowledge of her and be more kindled with her love than from all human words taken together."

*Fr. Karl Stehlin,
Director of the Militia Immaculatæ Traditional Observance*



Let us be hers alone!

"We do not necessarily have to pray only to the Blessed Virgin Mary; we may also pray directly to Our Lord Jesus — and all the more boldly, the more we belong to the Immaculata. But let us only not exclude the Blessed Virgin Mary. Let us only not say: 'For my sanctification and my salvation I have no need of the Mother of God', for that is already devilish. The Immaculata is the ladder by which we ascend to the Most Sacred Heart of Jesus, and whoever removes the ladder will not go up but will fall to the ground.

We believe that the Immaculata truly is, that she leads us to Our Lord Jesus; and if anyone were to teach otherwise, let him be anathema! Let him be anathema!!!

If the Immaculata wishes anything on our behalf, there is no doubt that we shall obtain it — that is certain! With her help we shall do everything, we shall convert the whole world. Now, to action! Of ourselves alone we can do nothing, but with the help of the Immaculata we shall convert the whole world — I say, we shall cast the whole world at her feet! Let us be hers alone, entirely hers, hers without limit.

May she live in us, act in us, and do all things in us. Let us be her blind instruments. May she do with us whatever she pleases." (*Conferences of Saint Maximilian Maria Kolbe*, Niepokalanów 2009, pp. 284–285, Conference no. 204)

Thus did Saint Maximilian instruct his brethren at Niepokalanów on the last day of the year 1938. It is most symbolic, for a year later Poland and the world looked entirely different, set ablaze by the greatest war in the history of mankind. This conference therefore sounds like a spiritual testament of the founder of Niepokalanów, and it is hardly surprising that it concerns matters of the utmost importance — not only for himself and the religious who followed him, but for every Catholic in the world, whether cleric or layperson.

Our boundless self-giving to the Mother of God is, indeed, the foundation of our faith. Humility before God and love for Him are likewise such a foundation, and yet there is here no contradiction whatsoever: the Immaculata is, if anything, the very embodiment of humility and of the love of God. It is of course difficult for us to fathom the designs of God, but perhaps one may suspect that the Saviour gave us His Mother for this reason: that we might have such a human model to imitate, and at the same time a guide and protectress who would draw us close to Him and to His Most Holy Sacrifice.

And who, looking at things humanly — but not only humanly, for among animals it is much the same — could be a better protectress than a mother? Even for the worst of evildoers or criminals, their own mother can be the only sanctity they still honour, even though they long ago trampled underfoot every other. In motherhood there lies, in fact, a certain mysterious power which our human mind is unable to grasp, and which for centuries the greatest artists have striven to portray in extraordinary paintings or sculptures representing various aspects of motherhood.

This is why the rejection of that unique role of the Immaculata by no small part of Christians — that is, of people baptised in the name of Christ — is so very astonishing. Who are chiefly meant here are the Protestants, who for five centuries have striven to give the impression that the best of all protectresses and guides is of no use to them. Such an attitude is, of course, a manifestation of an altogether extraordinary pride, of which the Protestant sects have supplied not a little evidence in history; so it is no wonder that the figure of the Mother of God

as the embodiment of humility is a particular eyesore to Protestants.

But the greatest tragedy of our times, perhaps, is that a not insignificant number of Catholics have gone down that Protestant path — including clergy, and even people standing at the head of the Church.

The successive declarations of Rome aimed at diminishing the importance of the Immaculata for our salvation look astonishing and alarming.

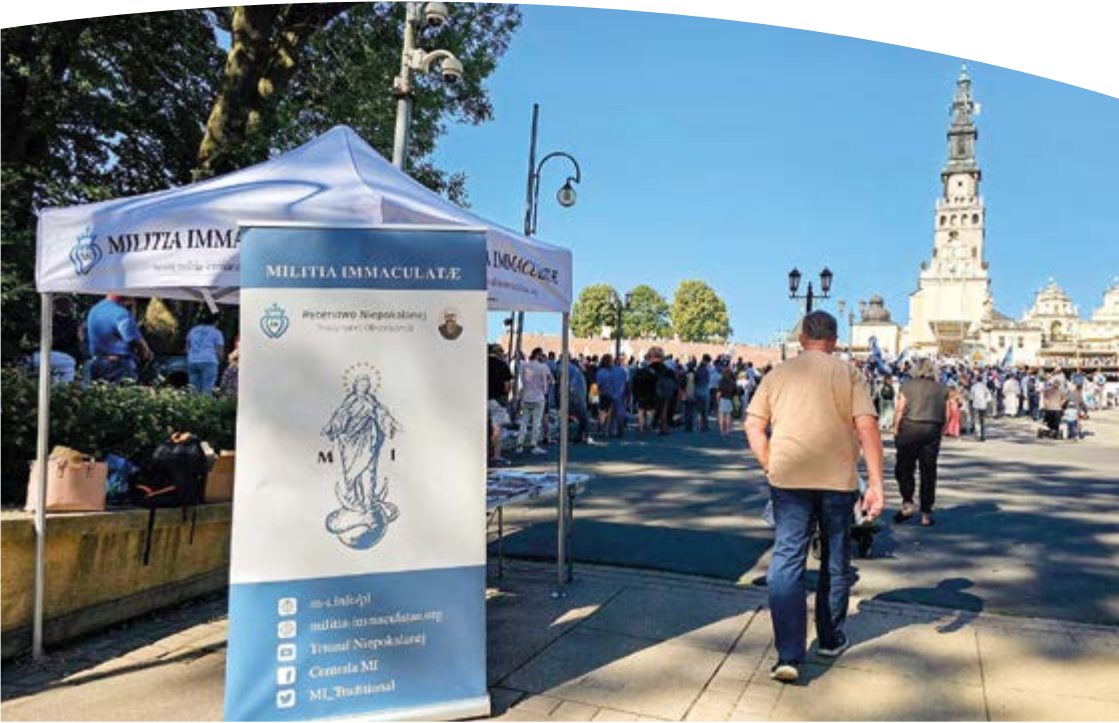
Surely, by any reasonable reckoning, the worse the times in which we live and the more numerous the threats before us — and of this no one in the Church is likely to raise any objection — the greater our attachment to the Mediatrix of all graces ought to be! Yet many prominent people in the Church are doing everything they can to belittle that attachment, very likely in the name of a closer approach to the Protestants. Not, however, in order to bring them back into the fold of the Catholic Church, but to gain their applause — which in all likelihood will not come about in any case, for even people of erroneous but firm convictions tend to de-

spise those who do not take their own views seriously.

How timely, and at the same time how laconic, is the answer which St. Maximilian gives to this problem: "We believe that the Immaculata truly is, that she leads us to Our Lord Jesus; and if anyone were to teach otherwise, let him be anathema! Let him be anathema!!!"

Rarely did that humble Franciscan use such language. In this matter, however, what carried him away was not so much emotion as boundless love for the Mother of God. Evidently he found it difficult to understand that there could be people who reject the Marian mediation in that what ought to be for us the matter of supreme importance.

May Saint Maximilian, then, be for us a model of unyielding constancy in our devotion to the Immaculata, in spite of all the storms of history and human weaknesses, of which there is no lack even at the highest levels of the Church. In this world, where no human being can be trusted without reserve — for of ourselves we are all too weak — let us trust without limit only in her, and that means that we shall trust in her Son.



Let us come to know Mary

Each of us ought to ask himself whether he knows Our Lady well enough. It is easy enough to profess love and devotion with one's lips; nor is it even difficult to arouse within oneself feelings towards our Heavenly Mother. But do we come to know her better and better? Do we ponder her holy mysteries, in order thereafter to imitate her with our very lives? Christ loved His Mother, and so we too ought truly to love her. Yet in order to love, one must know. He, as her Creator, knows her perfectly; we ought to come to know her to the best of our abilities.

Let us transport ourselves, for a moment, some two thousand years back in time. Let us look upon Mount Calvary, set just outside the walls of Jerusalem. It is Good Friday — the hour has struck, that long-awaited and beloved hour,



for the sake of which the Son of God became man. We see a crowd of people hating the incarnate God.

Christ the Lord hangs upon the cross. He is draining the last drops of the cup of His Passion; soon He will breathe His last. Beneath the cross stands she who bore Him. Christ looks upon His Mother and upon Saint John. Amid the cries and the mockeries, there is heard the voice of the Saviour, filled with sorrow: "Woman, behold thy son," and immediately afterwards: "Behold thy Mother." What a wondrous exchange!

The Most Holy Son of God dies before Mary's eyes, and she, in exchange for Him, receives all the children of Adam, for whose sake it is that Jesus Christ is dying. What sorrow! What suffering in a Mother's Heart! Yet Mary, without the slightest hesitation, consents to the will of her Son. She

fulfils His last will, and opens her Heart, pierced through with a sword of sorrow, to all of us. From that moment she becomes our Mother, and we become her children.

What do we owe to so merciful a Mother, who took us to herself at the very moment of her greatest suffering? Love and obedience! Yet in order to love, one must know. One cannot truly love someone whom one knows insufficiently. One cannot imitate someone of whom one knows too little. In order, then, to fulfil our duty towards the Mother of God, we must come to know her as well as we are able.

Let us now look down, from above, upon the earth of today. Is it the case, after these two thousand years, that every heart beats for the Heavenly Mother? Does one hear the cry from every mouth: "Christ is our King, and Mary our



Queen"? Let us listen, let us listen carefully... Silence.

The greatest problem is not the lack of devotion to the Most Blessed Virgin Mary, but rather an insufficient, merely superficial knowledge of who she truly is. And it is only a profound knowledge of Mary that will be able to awaken a true love for her, a love for her Son — and through that love, a moral renewal of our society.

We must restore to Mary the place that is rightfully hers, and this change must begin



with each one of us. Too little is said about Mary. We know her only a little; we study her life in a cursory way. And yet Mary holds the highest place in the hierarchy of created beings, and possesses, in the highest

degree, the perfection possible for a creature! This perfection and holiness of the Immaculata is the fruit of the love of the Holy Ghost, who enriched her with His gifts, that she might be His Spouse and the Mother of the Word of God. God loves her most mightily, because in her soul His image is reflected most perfectly — she is the spotless mirror of the holiness of the Holy Ghost (*speculum sine macula*).

Our task, then, is to come to know her as well as we are able. We cannot content ourselves with thoughtlessly repeating Marian invocations, or singing hymns in honour of Mary without pondering their deep content. With our reason we should embrace Mary, so that we may then truly lift up our hearts to her! Who, then, is Mary? What is she like?

Saint Maximilian well knew that the knowledge of Mary

is of the essence. He repeated that the task of the Militia Immaculatæ is to assist souls in coming to know Mary, so that thereafter they may consciously and truly love her. To the Heavenly Mother herself he directed those beautiful words, which are worth reading in their entirety:

"O Immaculata, Queen of Heaven and earth, I know that I am not worthy to draw nigh unto thee, to fall before thee and bow my brow to the earth; but since I love thee very much, I dare to ask thee, be so good as to tell me who thou art? For I long to know thee more and more, without limit; and to love thee more and more fervently, without any bound. And I desire to tell other souls also who thou art, that more and more souls may know thee ever more perfectly,

and love thee ever more fervently. Yea, that thou mayest become the Queen of every heart that beats on earth, or that shall ever beat, and that as soon as possible, as soon as possible!"

It is worth realising that *de facto* it depended upon Mary whether the Saviour would come into the world, to take



up His dwelling among the human race. Saint Bernard of Clairvaux wrote of this: "For on thy lips there hung the consolation of the wretched, the redemption of captives, the deliverance of the condemned, and, in fine, the salvation of all the sons of Adam, of all thy kin." This alone should move us to a greater love for Mary. Had it not been for her, the Saviour



would not have come into the world, and our debt would not have been paid — no one, therefore, would have been able to enter Heaven.

At the moment of the Annunciation, the lot of all men was decided. Thanks to Mary, the Son of God was able to fulfil His outward mission (*ad extra*), entrusted to Him from all eternity by God the Father! In the Creed we repeat that Christ "by the Holy Ghost was incarnate of the Virgin Mary and became man." What a depth lies hidden in these words — do we often ponder them, or do we rather pass them by indifferently? Saint Augustine noted that Mary "received Him first in her Heart, and only then in her body," which the Fathers of the Church call a "spiritual conception" (*prius in mente, quam in corpore*) — in the conception of the Son of God, the spiritual union of the will of Mary with

the will of God Himself was of capital importance, a union which is the source and the cause of the coming into being of the God-man. Her reasonable and conscious *fiat* became the maternal principle (*principium maternum*) of the formation of the Body of Christ and the source of the miracle of the union of God with human nature. What an ineffable mystery this is!

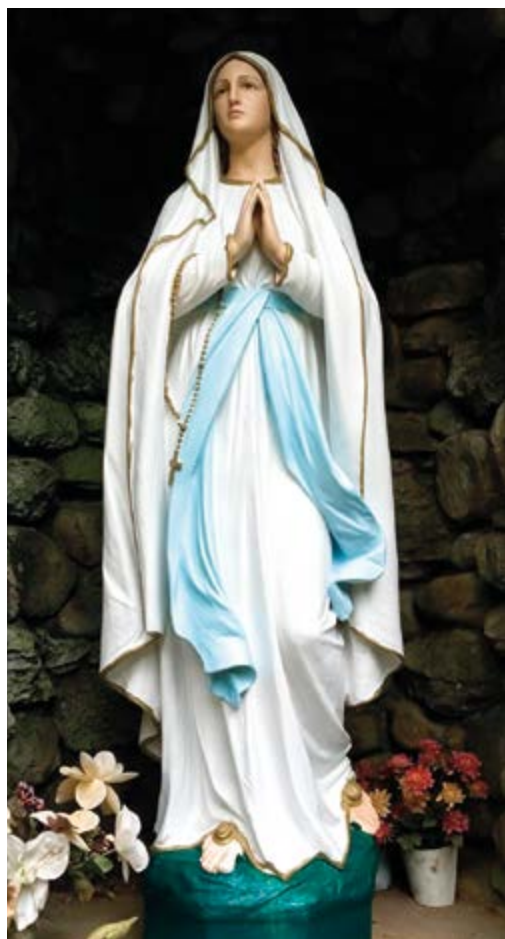
God, who goes forth from His Trinitarian interior, in order to create, has in view the end for which He does so — "to the praise of the glory of His grace" (Eph 1:6). Christ, as man, is the end for which the world was created; and Mary, the Mother of Christ, became the mediatrix of the entire order of grace established by Christ. God had her already in mind from the beginning of His external activity (*ad extra*) — from this Saint Maximilian



deduces that the Son of God and the Most Blessed Virgin Mary are the final cause of the creation of the universe! Therefore into her mouth we may place the words of the Book of Sirach: "I made that in the heavens there should rise light that never faileth" (Sir 24:6).

We see Mary, then, from the beginning, as the mater-

nal cause of creation. We see her now as the model which we are to imitate. We see her, too, at the end, as that glorious summit that we long for and strive to attain. Always, therefore, Christ and Mary.



The mere consideration of these few gifts, with which God from all eternity has endowed Mary, should fill us with astonishment at who she truly is. And that astonishment ought to lead us to an unshakable faith in the power of her intercession. When she intercedes for us, her beloved Son cannot be indifferent to her plea; therefore let us have recourse to her in every difficulty.

When Saint Maximilian was overcome by weariness, he would often kneel before the statue of Our Lady of Lourdes, rest his head against her feet, and remain for a while in silent prayer. When he rose, he was entirely transformed, and once more able to face every difficulty.

We owe it to our Mother to come to know her as well as we can, especially now, when from the Vatican itself there come instructions "not to

exaggerate" with regard to Mary, and not to use — at least in public — the invocations *Mediatrix of all graces* and *Co-Redemptrix*. In opposition to the official trends, in defiance of those who seek to push her aside, let us — not out of hatred, nor out of a desire for revenge, nor out of pride, but out of a sincere love for Mary — ponder her life, let us come to know her Immaculate Heart. Let us choose readings which will show us the true face of Mary, and through which we may know her better. Let us profit by the counsel of Thomas à Kempis, who wrote: "The pattern of the life of the gracious Virgin Mary thou oughtest to ponder with the most ardent desire of imitation."

Let us return once more to the foot of the cross. There, from the Heart of Christ, pierced through with the lance,



the mercy of God poured itself into the Heart of the Mother; that is why it is from her Heart that all the gifts and graces of this world flow down upon us. At the end of time, when no other plank of salvation will remain, the only hope will be that Heart, brimming with the fullness of God. Let us take refuge in it! Immaculate Heart of Mary, pray for us!

M



*Monks working in the administration
of the publishing house of the Militia Im-
maculatæ (Niepokalanów, Poland 1935)*

An Ideal to be lived out...

"The Immaculata — behold our ideal! To draw near to her, to be identified with her, to let her fill our heart and our whole being, so that she may live and act in us and through us, that she may love God with our heart, that we may belong to her without any limit: behold our ideal! To radiate out to those around

us, to win souls for her, that she may reign in the hearts of all people throughout the whole world, without distinction of race, nationality, or language, and likewise in the hearts of all who shall live at any time whatsoever, even to the end of the world: behold our ideal!" (August 1936).

Whoever wishes to accomplish great things in life must have an ideal. The life of Father Kolbe was so very beautiful precisely because it was illuminated by the torch of a lofty ideal — an ideal he was able to communicate to the members of the Militia, and which he expressed in the following words: "To love the Immaculata and to make her loved by others."

To love the Immaculate Mother means to give oneself to her entirely and to strive to please her in all things; to make others love the Immaculate Mother means to devote oneself to the Marian apostolate, in keeping with the possibilities that flow from one's own state in life. This is Father Kolbe's ideal; this is the ideal of the Militia which he founded.

As for us, may this ideal penetrate us more and more, so as to inspire us; but let us not stop at that... One can indeed spend a great deal of time pon-

dering a beautiful idea, without ever taking action to put it into practice.

Edel Quinn, one of the foremost missionaries of the Legion of Mary, a soul of outstanding apostolic spirit, used to say: "He who does not try to realise his ideal is not worth much; the gap between our ideal and our deeds is the most sorrowful thing in the world."

Let us not deceive ourselves, then, by dreaming of a "total and heroic self-giving", of "the conquest of the whole world", and the like. Such words have meaning only when, in our daily life, we concretely give ourselves to the Immaculata by fulfilling the duties that flow from our state in life, together with all the sacrifices attached to them.

These words only have meaning — I repeat — when the occasion for the apostolate presents itself and we make use of it, not shirking it out of human respect or self-interest...



Only then does our ideal — "To love the Immaculata and to make her loved by others" — become something fruitful, for it no longer remains an abstract idea but penetrates our lives and makes them beautiful.

Dear Knights, Father Kolbe was not only a thinker, but also a man of action. Let us imitate him in this! Let us contemplate the beauty of the ideal he has handed down to us, but then

let us act effectively, so that this beauty may be translated concretely into all the actions of our lives and may transform them.

The Immaculata deserves it. May she help us in this, for without her we can do nothing!

Father Paul-Marie, OFM Cap.
Source of the text: *Le Chevalier de l'Immaculée*, 2026, no. 35,
translation by Brother Maximilian.

The Immaculata is Our Ideal



To draw near to her, to become like her,
to allow her to rule over your heart and soul forever,
so that she might live and work through men,
so that she might love God with our hearts.
To belong to her unreservedly — that is our ideal!
To shine forth into our surroundings,
to win souls for her,
so that our neighbors will open their hearts to her,
so that she might rule all hearts
beating everywhere in the world,
without distinction of race, nationality, or language,
and that she might be in all hearts
that would ever exist, until the end of the world —
that is our ideal!
And that her life might extend and grow
in every soul that exists now or shall be,
that is our precious ideal!

St. Maximilian Kolbe



Testimony of a Knight



The "memory" rosary of a cyclist

For many years now I have been travelling across Poland, admiring her beauty from the perspective of two wheels, in the traditional way, without electric assistance. During these journeys — whether one-

day outings or four-day trips — the prayer of the Rosary has always accompanied me. Unfortunately, the traditional rosary, as a physical object, is not easy to use when riding a bicycle.

For several years I used a decade-ring rosary worn on the finger, and later a larger one in the form of a bracelet, but the truly ideal rosary for a cyclist turned out to be the so-called "memory" rosary, which I acquired at the stand of the Militia Immaculatae at the Warsaw priory of the Society of St. Pius X.

During my cycling wanderings, whenever I was not actually praying with it, I would fasten the rosary to my left wrist so as not to lose it when I stopped to visit somewhere. And that is how it was this time as well...

This year's excursion followed the Trail of the Eagles' Nests, from Kraków to Częstochowa. It began, of course, with Holy Mass in the chapel at Libertów, and it came to an end in the chapel at Częstochowa. The chief attraction of the trail was the ruins of old castles, and in one of them — Bobolice, to be precise — a most surprising thing



happened to me. It was the first time that anyone had paid attention to the rosary I was wearing on my wrist.

Before entering the castle grounds, I had bought a ticket, which I was to show at the gate. This I duly did. In my right hand I held my phone, and with my left hand, holding the ticket, I reached out towards a young, dark-haired girl at the ticket desk.

The girl took the ticket between her fingers and, to my great astonishment, said: "What a lovely bracelet you have, Sir."

Unable to recover from my surprise but managing to keep my composure, I replied: "It is not a bracelet, but a rosary; it simply looks a little different, as it has a small crucifix with Our Lord Jesus Crucified and a medal of the Blessed Virgin, together with the beads."



The girl's reaction was once again astonishing. All radiant and with a heartfelt smile, she answered: "All the more so, then. I have never seen such a beautiful rosary." She let go of the ticket. Several onlookers had been listening to our exchange, and I, still amazed by what had just happened, went off to visit the castle.

The visit did not go at all well. As I passed through the chambers of the castle, my thoughts were entirely taken up by that extraordinary encounter. "There are no coincidences, only signs", I thought. I came to the conclusion that perhaps the rosary was, at that very moment, precisely what that young woman needed. I resolved that, on certain conditions, I could offer my favourite cycling rosary to a stranger. As I came out of the castle, I approached the girl, who this time was alone. I addressed her:

"I may offer you this rosary, but let me add that it has been



blessed and ought to be treated with respect, not as a mere ornament. There are three conditions.

The first, that you will not throw it away."

Her reply was immediate: "Oh, never! Certainly not!"

I went on: "**The second**, that you will use it for your prayers."

The girl, once again radiant, answered at once: "I do pray. And all the more so using such a beautiful rosary."

And **the third condition**: "You will say one decade of the Rosary for my intention."

She answered now more calmly, but no less gladly: "I assure you, Sir, that I shall."

I handed her the rosary, and she, holding it in her hand, said happily: "I thank you most sincerely, Sir."

Ticket-holding visitors now began to arrive in greater numbers. I thanked her for the lovely encounter and went on my way.

ZS



On the way to the Queen

As every year, on the 4th of August, the Knights of the Immaculate set out on a walking pilgrimage to the most important Marian shrine in Poland, which is Jasna Góra Monastery in Częstochowa.

They carried prayer intentions in their hearts. They walked, not because they were strong, but

because the Immaculate is their Mother. Along the way they distributed flyers and Miraculous Medals. This year they distributed nearly 15,000 Miraculous Medals!

They trust that those who received the Miraculous Medals are already in the hands of the Immaculate.

Towards the end of the pilgrimage, on the 12th of August, twelve pilgrims were enrolled in the Militia Immaculatæ.

They desired to be Your instruments and to help You in saving poor souls.

For through all these days, it was not a question of tired legs or kilometers covered, but of man returning changed — more God-like, more ready for the fight for the salvation of souls with You.





When the Knights drew near to Częstochowa, they knew that the road was ending, but their task was not over. For at the foot of Your Miraculous Icon one surely cannot say: "That is all."

On the contrary — it is only there that man should understand that he must return to his home and go on fighting for ho-

liness. One must carry the Lord Jesus to the family, to work, to school, to every place where Providence places us. One must remain faithful to the Faith, even if the world forgets it ever more. One must pray for those who do not yet know You. One must be Your Knight.

O Immaculata, the Knights thank You for this road!

And they ask You: do not permit them, upon their return, to forget what You taught us on the way. Make them faithful and ever better Knights of the Immaculate, ready to carry Your name where it is forgotten, and to defend the Truth that her Son has entrusted to the Church.

And when the day comes when their earthly pilgrimage ends, lead them, O Mother, before the face of Your Divine Son, that after a faithful passing through life they may behold Him together with You for all eternity.

Immaculata, pray for us.

**Immaculate Heart of Mary,
be our refuge and our way
to Heaven!**

The Militia Immaculatæ at the foot of Jasna Góra

The Knights from Katowice carried out two distribution campaigns of Miraculous Medals and flyers at the foot of Jasna Góra. The first of these campaigns took place in July, at the close of the Youth Pilgrimage from Kraków to Częstochowa, and the second — on the 14th of August, when many pilgrims were making their way to Jasna Góra. The photograph on the cover of *Knight of the Immaculata* shows the M.I. Table during the pilgrimage processions in August.

On Friday, the 14th of August, at the very end of the Avenue of the Most Blessed Virgin Mary, at the foot of the Monastery of the Pauline Fathers in Częstochowa, the M.I. Corner was set up to encourage and invite the many pilgrims to learn about the Catholic Tradition and the Militia Immaculatæ in the form in which Father Maximilian Maria Kolbe brought it

into existence in 1917. Volunteers from Katowice and Częstochowa distributed about 2,000 flyers and packages containing the Miraculous Medal during the eight hours the M.I. Table was open. After the work was finished, the





most persevering among them continued the mobile apostolate, speaking to the crowds of pilgrims and giving them the materials that had not been distributed at the Corner. Among the many conversations at Jasna Góra, the most frequently recurring themes were participation in the Mass of all ages, due veneration of the Mother of God, and proper conduct at the shrine – of which the pilgrims of the Society of St. Pius X were a splendid example.



As in previous years, the pilgrims could obtain Miraculous Medals with a flyer, copies of *Rycerzyk* (the *Knight* for children), and booklets of various kinds. These materials were available both in Warsaw and along the route of the pilgrimage.

Good News from Katowice (Poland)

A circle of M.I. 2 of Katowice, under the guidance of Fr. Antoni Myśliński, is vigorously pursuing its mission. The Knights of the Immaculata, who belong to it, carry out an active apostolate, organising an M.I. stand in busy parts of the city. The last two campaigns were held in difficult weather conditions; in spite of this, on the 16th of May they distributed 1,200 leaflets to passers-by, with a Miraculous Medal attached to some of them, and on the 27th of June, 700 flyers were handed out together with sets containing a Medal, prepared on the spot by one of the Knights.

The strength of the Katowice Knights' apostolate lies in its regularity. The M.I. stand appears once a month in a busy spot in the city, accustoming the residents to its presence and arousing the curiosity of visitors. The campaign usually lasts two hours and involves several people who, if the need arises,

are ready to speak about the Immaculate Heart of the Most Blessed Virgin Mary, in English as well.

Contact with a variety of people — the young, the old, foreigners, and so on — fortifies the Knights and perfects their apostolate. It would be worthwhile for the work of the members of the M.I. 2 circle in Katowice and their tried-and-tested methods to serve as a model for people in other parts of Poland, and especially also abroad (the M.I. Headquarters has flyers in foreign languages as well).



Beautiful and faithful Podlasie in the nineteenth century

A note on the region: Podlasie (sometimes Podlachia) is a historical region in eastern Poland, situated along the middle course of the Bug River, on the border with present-day Belarus. It lies north-east of Warsaw and south of Białystok, with Drohiczyn, Kodeń, Pratulin, Drelów, Leśna Podlaska, and Kostomłoty among its principal towns. Since the late Middle Ages, Podlasie has been a meeting place of Polish, Ruthenian, and Lithuanian cultures; from 1596 until the tsarist liquidation of 1875, it was a stronghold of the Uniate (Greek-Catholic) Church, whose faithful preserved the Eastern liturgical rite in union with Rome. The region is also famous for its Marian sanctuaries, among which the Sanctuary of Our Lady of Kodeń holds a foremost place.

At the beginning of May 2026, the second pilgrimage of the faithful of the Tradition to Podlasie took place. Its guiding theme was “The Martyrdom of the Podlasie Uniates”. We visited Marian sanctuaries and other places connected with the Uniates and their martyr-

dom. Without any exaggeration, we may compare the martyrdom of the Podlasie Uniates to the martyrdom of the first Christians of the Roman Empire.

The spiritual guide of the pilgrimage was Father Jarosław Miłkowski, who himself comes

from those lands, and who, with great dedication and thorough knowledge, brought this subject close to our hearts. This is of particular importance, for today the history of the Pod-





Podlasie Martyrs is often presented in a false manner (especially in the context of a false ecumenism), or it remains entirely unknown.

We began each day of the retreat in Podlasie with a Holy Mass. To our great joy, the celebrations took place in the local churches. For the first two days, this was the former Franciscan church of the Assumption of the Blessed Virgin Mary in Drohiczyń, and for the following two days, the Sanctuary of Our Lady of Kodeń.

Priceless, too, were the moments of prayer, reflection, and

walks along the Bug River at Drohiczyń and Orchówek, the wonder of the riverside scenery at Kodeń, the extraordinary time and experiences at Hanna, and our admiration for the only functioning neo-Uniate church at Kostomłoty.

Thanks be to God for this beautiful and unforgettable time; and may the Most Holy Mother obtain for Father Jarosław Miłkowski and for the Militia Immaculatæ, as well as for Knight Anna, who recounted to us the moving history of the Podlasie Martyrs, all the necessary graces that are needed.

Cabrini Pilgrimage in Colorado (USA)

The annual 2-day, 50-mile Mother Cabrini Pilgrimage set out from the St. Isidore Catholic Church, located in the plains of Watkins, Colorado to the shrine of Mother Frances Cabrini, located in the foothills of Golden (CO).

This spiritual journey took place over a 2-day period and began and ended with the Holy Sacrifice of

the Mass. During the pilgrimage itself, the faithful were given the opportunity for confessions, spiritual direction, meditations, group rosary, and much more.

At the end of the pilgrimage, the pilgrims climbed, amongst other things, the famous staircase of 373 steps leading to the statue of the Sacred Heart of Jesus.



The Militia Immaculatæ is an army of Knights of Mary Immaculate which works for the conversion of all men to God, be they Protestants, or Jews, or Muslims, & in particular the Freemasons, and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

The Militia Immaculatæ was founded by St. Maximilian Maria Kolbe on the 16th of October 1917.

Since 1937, the Militia Immaculatæ has also been called the Knights of the Immaculata.



Original Statutes of the Militia Immaculatæ (by St. Maximilian)

"She will crush your head." (Genesis 3:15)

"Thou alone hast vanquished all heresies throughout the world."

(from the Roman Breviary)

I. Goal of Membership:

To work for the conversion to God of all men, be they sinners, heretics, schismatics, Jews, Moslems etc., in particular the Freemasons; and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

II. Conditions of Membership:

1. To consecrate oneself entirely to the Immaculate Virgin, placing oneself freely as a docile and generous instrument in her hands.
2. To wear the Miraculous Medal.

III. Duties of Membership:

1. If possible, to pray the following ejaculatory prayer at least once a day: "O Mary, conceived without sin, pray for us who have recourse to thee, and for all those who do not have recourse to thee, especially for the Freemasons and for those who are commended to thy care."
2. To use all other valid and legitimate means for the conversion and sanctification of men, according to one's means, in the different states and conditions of life, as the occasions present themselves; this is entrusted to the zeal and prudence of each one. Particularly recommended, however, is spreading the Miraculous Medal.

N.B. These means are recommended only as suggestions and not as an obligation; not one of them obliges under pain of sin, not even a venial sin. Our principal motive is to help the greatest possible number of souls to be united with the Sacred Heart of Jesus through the mediation of the Immaculata.

If you want to join us, please email us at: info@militia-immaculatae.org
and tell us which country you are from.

Holy Masses for the M.I.

October — December 2026

We are pleased to announce that priests will offer in the year 2026
Holy Masses for the sanctification of the Knights
of the Militia Immaculatæ.

October 3rd — First Saturday of the Month
(Fr. Lucas Weber, Fr. Andreas Jeindl)

October 16th — Start of the M.I.
(Fr. Dennis McDonald)

November 7th — First Saturday of the Month
(Fr. Lucas Weber, Fr. Andreas Jeindl,
Fr. Stefan Frey)

November 27th — Our Lady
of the Miraculous Medal
(Fr. Dennis McDonald)

December 5th — First Saturday of the Month
(Fr. Lucas Weber, Fr. Helmut Trutt,
Fr. Andreas Jeindl)

December 10th — Our Lady of Loreto
(Fr. Dennis McDonald)



We offer sincere thanks to our benefactors through whose help we
are able to print and distribute good reading materials.

Please support the apostolate of the Militia Immaculatæ
www.militia-immaculatae.org/english/donations/

